

# THE CHRISTIAN CENTURY

Vol. XXXIII

February 17, 1916]

Number 7

## Enroute to Panama

A "Visitor" Article by the Editor

## Following the Gleam

Editorial

## Friedrich Nietzsche Philosopher

By Charles H. Forster

## The Modern Man's God

By Frank Waller Allen

FEB 21 1916

CHICAGO

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# THE CHRISTIAN CENTURY

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organized

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The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy

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# THE NEXT EIGHT MONTHS

## of THE CHRISTIAN CENTURY

With the most significant period in the history of the publication. As readers of the "Century" know, Mr. Morrison has been chosen Editorial Representative of the Panama Congress, with the task of interpreting its deliberations to the secular and religious press of North America. Mr. Morrison will also accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in four capital cities of South America—Lima, Santiago, Buenos Aires and Rio de Janeiro. He will interpret these conferences also to the press and will compile their deliberations into a volume to constitute Volume Four of the "Proceedings" of the Panama Congress.

Readers of The Christian Century will be pleased to learn that Mr. Morrison has promised to send articles concerning the Congress and Conferences for first publication in the columns of The Christian Century. These will be the first authoritative reports of this great religious council, second in importance only to the Edinburgh Conference, held in 1910.

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You will wish your friends to enjoy these stirring reports of the achievements of these epochal meetings. Here is the way for you to realize this desire: The publishers have arranged to furnish The Christian Century during these eight months at a special rate of 75 cents per subscription. Get your friends themselves to subscribe for the paper at this special rate, or pay for their subscriptions yourself. You can do them no greater favor than to enlist their interest in this great gathering which looks forward to the conquest of South America for Christ!—Office Manager.

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

FEBRUARY 17, 1916

Number 7

## Following the Gleam

WHAT SHOULD A MINISTER DO WHO IS CONSCIOUS THAT HE HOLDS VIEWS IN ADVANCE OF THOSE HELD BY MOST OF HIS PEOPLE, YET LOVES HIS WORK AND HIS CONGREGATION, AND WANTS TO BE OF REAL SERVICE IN THE MINISTRY?

Not a few men have found themselves perplexed by such a situation, and have wondered if candor did not compel them to resign their pulpits.

Others there are who today are facing the same problem, and do not find an easy answer to their questions. They want to be true to themselves and their convictions, and yet they do not want to injure the cause of Christ by unwise boldness.

What should a minister do in such a situation?

♦ ♦

Let it be frankly understood at the beginning that no man who is intellectually alive, whose mind has not grown stagnant with inaction, can prevent or wholly close up a certain distance between his own thinking and that of all but the most alert of his people.

In the nature of the case he will read books to which his parishioners do not have access, or in which but few of them would be interested. He must live in part in the world of intellectual experiment and discipline to which few other men are accustomed. He will be but a poor shadow of a minister if he does not pay this price of spiritual leadership.

Let him fully understand that truth is progressive. No man who is using his mind with sensitiveness to his intellectual responsibility to the age in which he lives and the needs of the people to whom he ministers, can ignore this fact.

There will be many themes, educational, political, social, religious, upon which he gains insight and reaches conclusions quite unsuspected by the members of his church, or at least the majority of them.

Some of these opinions may be truisms to some, and highly revolutionary to others. What does the wise minister do? Does he resign his pulpit because he has become convinced that single tax, or free trade, or the propaganda of peace, or sex education in the schools, or the fight for the destruction of the saloon, or the abolition of segregated vice, or the government ownership of public utilities, or the philosophy of pragmatism, or any other of a hundred interests, has become to him a matter of conviction?

He does nothing of the kind. If he is wise, he understands that these are views which are to him of more or less vital importance, but that they have no right so to control his message that it shall be rendered partisan thereby. If they are worth anything to him as convictions, his people will come to know it. But if they are not convinced or interested, or even are hostile, they will recognize the minister's right to do his own thinking and reach his own conclusions. Now suppose he shares with the great body of studious ministers of the present day the conviction that the principle of evolution is the most satisfactory explanation of the divine activity in the material world; or

the knowledge that the most valid interpretation of the Bible is that which has been made available by the work of the higher criticism; or the feeling that the new values of religious education are indispensable in his thinking and work, or that the religious character and standing of Christian people who are not of his "faith and order" must be recognized. In most instances he will be confronted by the knowledge that a bald avowal of his view on these themes would trouble the minds of many of his people, who unembarrassed by any knowledge of the facts or loyal to early training, are quite free to yield to the alarm which an unknown or prejudged topic is sure to arouse. The difficulty is the same as in any of the former cases.

The wise minister knows that on many themes he will not be of the same mind with at least some of his members. He would be of little value as teacher and inspirer if he were. But he knows that regarding the essentials of the Christian faith, he and they are of one mind. And if he has been considerate and tactful in his leadership, they have learned to trust him, even when they cannot quite understand.

If he knows himself to be loyal to the deep fundamentals of our holy faith, and if he is convinced that in matters of opinion, like those named, he has the fellowship of men who are to be trusted as leaders in the church universal, he will go forward without wavering.

What would be the effect upon the church if the men who have seen the larger vision of Christian truth had grown discouraged by opposition or misrepresentation, and had withdrawn from its fellowship? That act would have deprived them at once of all power to assist in the realization of better things.

A few of the reformers, when the situation became intolerable, have left their older relationships and started out on new lines of religious leadership, and with success. But the vast number of such spirits have remained in the churches of their nativity, and have helped bring them to higher grounds of vision.

The man who finds himself committed to new ideals of Christian truth, by his study of the Word and the works of God, is in duty bound to remain where he can make his message most effective,—with the people who know and trust him.

♦ ♦

But he ought to be very sure that he really has a vital truth, and not mere illusion. He ought to pay the price of discrimination between the transient and the permanent. He ought to be able to draw a clear line between matters of belief and matters of opinion. And in so doing, he will remember that the church has always suffered from the zeal of those who have tried to force the latter items into the former category.

But more than all, he will be sensitive to the fact that no man can lead who strips himself of his following. He must understand that his is a pedagogical task, the duty of interpreting new truth to the unprepared. This always calls for discrimination, tact, large patience, and sincere appreciation.

H. L. W.



# Friedrich Nietzsche, Philosopher

BY CHARLES H. FORSTER

**N**O ONE can be intelligent concerning the present European situation who has not made it his business to know something about the philosophy of Friedrich Nietzsche, the man who wrote a religion which many militarists have made the rule of their faith and practice.

The average American knows nothing about this remarkable man, yet the extent of his influence upon modern life is tremendous. In a large measure he is responsible for the manner of conducting the present war, and for the conscience which has allowed so many shocking things to happen. His teachings, and the writings of his disciples have become a menace to the future of the human race and the foe of the ideals we hold most dear.

## OF TREMENDOUS INFLUENCE.

In Germany his books have gone through forty editions and more. In English we can count at least twenty-eight editions, nineteen in French, seventeen in Spanish, nine in Swedish. Over a thousand articles and reviews dealing with his teachings have appeared, not counting the wide discussion concerning him which has been carried on since the beginning of the war. A number of works of fiction have been written with Nietzsche as the central figure. Much of the finest German poetry has found its theme in his philosophy, and many dramas have been written under the spell of his teaching. Strauss' great symphony, "Thus Spake Zarathustra," had its inspiration in Nietzsche's book of that name. His influence in the United States is subtle, indirect, but tremendous just the same.

We must not be frightened by the fact that Nietzsche was a philosopher. Philosophy is the most interesting stuff when told in the tongue of the average man, and if a certain type of philosophy is held to be responsible for the present situation in Europe, and also a danger to the future, it is the duty of us ordinary folk to know something about it.

In the first place, Nietzsche is the greatest exponent of pure individualism. He expresses supreme contempt for Christians, Socialists, humanitarians, democrats and all after their kind. He is the philosopher of pure aristocracy. He accused the above mentioned types of being unnatural. He reviled them because he considered that they were a menace to the future of the human race. The Christian takes care of the cripple and keeps him alive, when, according to the decree of nature, the cripple should be killed off to make room for a better creature. Who would think of nursing with tender care all the poor, weakly cabbages in the vegetable garden, but in our so-called modern civilization we build statues to the memory of those benevolent statesmen who spend their hours making laws the sole purpose of which is to coddle the runts.

## DOCTRINE OF THE SUPERMAN.

This is what Friedrich Nietzsche told Germany, and he did it in the most picturesque style. He attempted to upset all our conventional notions about being religious and good. He would have us believe that the big, bad pagan, with a knotty club, with blood clots on the knots, is just the kind of Superman the world

needs in these weakly, effeminate days. All recognize these ideas of Nietzsche as quite familiar, but all do not know they were Nietzsche's. He incidentally told the Prussians that the world needed a Super-nation, and it is too bad that the philosopher is dead, now that his countrymen are trying to fill the bill.

He did not advocate such startling ideas offhand. He was a thorough student of science and history, and it would be hard to beat him as a logician. German scholars are good at that. He never said anything that he couldn't back up.

I will now attempt to give the chief line of argument out of which Nietzsche de-



Rev. Charles H. Forster.

veloped his philosophy. His purpose was to establish a new standard of morals.

We all know something about Darwin and the doctrine of evolution. This doctrine changed our ideas about the place of man in the world and the relationship he holds to the lower forms of animal life. Now, Darwin set down for all time the indisputable fact that the highest ends of nature have been reached by carrying out the law which is now known as "a struggle for existence and the survival of the fittest." He also proved that if anything hinders the carrying out of this law all nature will start on the road to ruin and decay.

## "SURVIVAL OF THE FITTEST."

Nietzsche took this law and worked it for all it is worth, and it will stand a lot of working. It is a universal law and we cannot escape it in any realm of life. We can discover it at work in history and in modern life. If we pulled it out of our present day world by the roots, we would have a shapeless, meaningless mass, and not the millennium, as some good people would try to make us believe. Taking this law as his premise, Nietzsche reasoned after this fashion: If the highest ends of nature have been and are attained by the survival of the fittest in physical and mental superiority, then it is righteousness to be strong, and sinfulness to be weak, unprepared and unfit. It is also a sin to sympathize with weakness, or to have compassion for the unfit. Such sympathy and compassion are a conspiracy against the true development of the race. Following this line of argument he declared that the only true ethical standard for a mighty race is to

consider it a duty to subdue all weaker races in order to leave the world in the control of the strongest, the mightiest and the ablest. This is the kind of stuff German "Kultur" is made of. It all came from Nietzsche, the man whose philosophy prepared Germany for the Great War.

A few paragraphs from the philosopher's writings will fit in right here, and I have chosen some of the choicest, as well as those which will give best a general idea of his teachings. I will attempt to translate Nietzsche's intricate German sentences into the language of the everyday American. In doing so I may call forth the criticism of academic persons, but I shall above all things be accurate in conveying the idea, and that is what we want to know.

## CHRISTIANITY DANGEROUS!

"Christianity is a danger to the future," wrote Nietzsche in a paragraph which gives in a condensed form his attitude toward European Christianity. "It was invented by a lot of weak, good-for-nothing Jews because they hated their military masters—the noble and mighty Romans. These Jews labeled the Romans as 'bad' and as 'Barbarians'. But it is very natural that the subdued, resentful, pusillanimous Hebrews would label their conquerors as 'bad'. The Christian religion is just the result of a grudge, on the part of a despised race, toward a mighty Super-race. It was 'bad' to be a Roman and 'good' to be a Jew. The good according to Christianity are the poor, the meek, the to-be-pitied. Of course it is quite natural for a lot of little lambs to bear a grudge against the big birds of prey, but there is no reason in blaming the big birds of prey for carrying off the small lambs and eating them. If the lambs say among themselves: 'These big birds of prey are bad, and he who is as little as possible like a bird of prey, but rather the opposite, like a lamb, is good; we cannot find fault with them for establishing such a standard of morals.'"

## "MIGHT IS RIGHT."

Following this line of reasoning, we can choose a paragraph which explains the German doctrine that might is right. This is the way Nietzsche puts it: "The big bird of prey has a right to display its strength and superiority in the destruction of the lamb and in the use of the lamb's body for food. Pray, why not? It is the right of strength to use its strength. How can anyone reason otherwise? It is the right of strength to search for enemies, for resistance, for triumph! Europe should beware of Christianity. It is absurd for a strong, virile nation like Germany to take for its religion a Christianity that exalts weakness, meekness, sympathy and humility as virtues. The religion of the Germanic heroes and the Scandinavian Vikings is far more virile." Thus Nietzsche puts the theory that might is right upon a philosophical foundation.

A study of this philosophy will lead us to understand how Germany can regard a treaty as a scrap of paper. Nietzscheanism teaches that the State is the maker and the master of conscience. If the existing standard of conscience proves itself to be an injury to the State, it then has a right to make a new conscience.

better suited to its purposes. This is what Germany has done in the present war.

His explanation regarding the origin of conscience is very interesting. In the beginnings of history all men were roving savages, void of all sense of responsibility to society. After a time they organized themselves into clans. Gradually laws and customs were established, and the once free savage placed himself under obligation to the clan of which he was a

member. He ceased to be a law unto himself. Conscience, therefore, had its origin in the demands of the State upon the individual. As the State developed and became more highly organized, making larger and more complex demands upon the individual, so also the idea of conscience became more complex. The State is therefore the originator and the master of conscience. It has a right to cast aside all notions of right and wrong

if they do not serve its higher interests. Nietzsche has done a great deal for Germany. He has set her free.

He has molded the "Kultur" of the military caste and through them his philosophy is shaping the destiny of the nation. He has freed German militarism from the trammels of conventional morality!

Vacaville, Cal.

## The Religion of a Modern Man--His God

Synopsis of a recent sermon by Frank Waller Allen.

**S**CIENCE and the idea of democracy are changing the modern man's conception of God. With his test of fact and service he can no longer think in the terms of the "glory and majesty" of the medieval "King of Heaven and Earth," but must necessarily seek a God who is related to him by loveliness of character.

This removes God from some distant star, bringing him to earth in human and cosmic life. He is the cosmic consciousness. He is in and through the universe, the energy which we call life. He is in the forces which hold the planetary systems in their places, the sap that climbs each returning spring into the greening trees, the yellow crocus that smiles over night on the world. This makes clear the meaning of St. Paul, "God and Father of all, who is over all, and through all, and in all." God is immanent in cosmic as well as human life.

Democracy, with its test of service, has unthroned the Sovereign-God, bringing the worker with the people. Always men have explained the God idea in the terms

of government. To the ancient Hebrew he was first a patriarch: an Arabian raised to the nth power. With Saul and David God became a king. The early Latin church interpreted him in the terms of the Roman empire. Today the democratic spirit deplores a God of a privileged class. The modern man resents the implication by the three rulers of Europe that God is uniquely and particularly their king, or kaiser or czar. When the kaiser insists that God is with him, a sort of "heavenly" militarist, we are more likely to remember the reply of Lincoln when, upon being asked whether or not God was on his side in the civil war, he replied, "I do not know, but I hope that we are on God's side." No man save one very humble of spirit and who thought in the terms of human welfare, could have made such a reply under such exacting circumstances. God has become one of the people. "Now," says Gladden, "so far as the relations of God and man are concerned, what has happened to the old theology, what has trans-

formed it into the new theology is simply this, that the ruling conception of God as sovereign, ruler, moral governor, has been exchanged for the ruling conception of God as father."

Jesus explained God in the terms of fatherliness. To the carpenter he was the father of all men, and the source of all life. He did not use the hard and exacting terms of sovereignty. He used the just and gentle expressions of father and children. And when he made God father, all of us children, therefore brethren, he exemplified the democratic spirit.

Between brothers of a common father there can be no fundamental basis of life save that of justice and love. With Jesus fatherhood personified justice and love. Here again is the modern test of fact and service. The modern man no longer talks in the terms of clemency and mercy: he wants justice only, and a chance to love and be loved. To him God is love and justice incarnate in life beautifying the world and creating a brotherly society.

## Prayer

By Frank G. Tyrrell.

**T**HERE are burdens that exhaust and struggles that fatigue in domestic experience, in the world of affairs, and in the decrepitude of old age; but sadder than all these is the shipwreck of a soul! The real tragedy of earth is not a disaster like the Titanic, but the dilapidation and demolition of an immortal soul. A friend said the other day: "I do not often speak to man on the subject of personal religion. But some time ago I did, and my friend promised to think about it. Now," he added with a touch of sadness, "the poor fellow is in jail, accused of embezzlement." There went a full rigged ship on the rocks, hammered to pieces by the Euroclydon of covetousness.

Better the grave that wounds the earth and breaks the heart than moral overthrow. But now, when sheeted storms sweep over and smite the earth, when the hurricane like a writhing dragon is in the sky, ready to devour, when Apollyon assaults, where is your refuge? A fair weather religion is no religion at all. A

plantation dinky, thinly clad, went shivering along the road to a Texas town, feeling the biting fury of a blizzard that escaped from Medicine Hat. Finally, remembering the excessive heat of the summer, he said to the furious blizzard, "Look ahead, honey, wha' was yo' las' August?"

"Men ought always to pray, and not to faint." This is the "Line of Reinforcements"—prayer, earnest, tenacious, persistent, importunate, prevailing prayer. You need not be discouraged and despondent, you need never lose heart, if you will pray. Prayer is as definite, real and actual a force in God Almighty's universe as the law of gravitation, and science can explain one as easily as the other.

There are latent forces in nature which we have not yet learned to harness. As it is, the amount of energy of steam and machinery in the world is estimated to furnish fourteen mechanical slaves to every family of five. But the vast reserves of mental and moral

energy infinitely surpass all this. Great reservoirs of power are hid in God. Prayer is the cable that will connect us with and distribute this power.

Would you be always at the top notch of efficiency? Always feel as if you could "run through a troop and leap over a wall?" Would you find every finger and muscle and nerve, every brain cell, every faculty, ready to serve your regnant will in the day's grind? Pray. Pray without ceasing. Pray importunately, and do not despair. Never let the words of prayer petrify on your lips.

When in the house of lords recently, his former colleagues were paying their respects to Lord Roberts, the gallant field marshal, the most significant tribute was uttered in his own words—an extract from a letter to Lord Curzon, in which he stated that in his home they had held family prayers for fifty-five years. If Field Marshal Lord Roberts could find the time for fireside devotions, may it not be that the ordinary man could also?

## How Much Owest Thou?

**T**HE path made smooth beneath thy feet,  
The way made plain before thy face,  
He brings thy soul, with patience sweet,  
Into his love's appointed place.  
And how much owest thou?  
The thing thou could'st not be, He is;  
The goal thou could'st not, He has won;  
About thee throng his ministries,

Before thee shines the light of home.  
And how much owest thou?  
Yet thousands wander, far from light;  
Poor sheep look up, and are not fed.  
His loved ones perish in the night,  
Thy brothers faint for lack of bread  
Then how much owest thou?

—H. L. B.



## THE CHRISTIAN CENTURY

### EDITORIAL

#### THE DEEPENING OF LIFE

**W**HILE it is true that the European plunge into the abyss has greatly depressed thoughtful people regarding the efficiency of the Christian religion after two thousand years, yet on the other hand, the experiences of the war have brought to multitudes in the belligerent nations a deeper sense of the value of their Christian faith.

A notable series of letters has been sent from university professors in Germany to friends in America, telling of the religious awakening that has been felt in their land as the result of the sacrifices and sufferings of the war.

France is not usually credited with much religious fervor. In spite of the fact that it has produced some of the greatest saints of the church, and that men of the type of Sabatier and Pastor Wagner are today rendering notable service to religion, we usually think of France, and especially Paris, as light-hearted and non-religious. Yet the past year has brought many recitals of the most fervid faith and the deepest religious consecration, the evident results of the war's hardships.

And in England even more notable, perhaps because more accessible to us, are the instances in which the treasures of faith have been revealed. Many of the most notable English ministers have served as chaplains on the west war front, and all through England and Scotland the struggle to rise to imperial demands in a time of war has enlarged the field of religious experience and deepened the springs of faith.

An exchange quotes from a letter received from a Belgian city, which is somewhat typical of an entire body of such writings now issuing from the heart of suffering Europe. A paragraph is quoted:

"We here in this stricken, impoverished, devastated country have learned one thing, and that is, that there is no safety, no permanency, no refuge, no certain joy, no consolation except in religion. Those who have not Christ here are of all men most miserable, for the world has failed them. Everything human has failed,—armies, treaties, diplomats, governments, Hague courts, money—everything has failed. There is no certainty anywhere. I have lost half my family—all my neighbors have lost some one. We have all lost our homes, although perfectly innocent people, having nothing to do with the war. My salvation has been in Christ. I have to seek security in this world. I have risen unto Him, finding my refuge above the inevitable vicissitudes of life. How rich one is who has Christ Jesus—how utterly helpless, poverty-stricken, those who have only the world."

#### CHURCH STATISTICS

**F**OR many years Dr. H. K. Carroll has issued an annual bulletin of church statistics under the direction of the Federal Council of the Churches of Christ in America.

In the table representing the constituent bodies of the Federal Council, the Disciples occupy fifth place in the number of communicants, with 1,363,163, being exceeded by the Methodist churches north and south, the Baptists and the Presbyterians. In number of churches they occupy sixth place, with 8,494, and in the number of ministers they also hold sixth place with 6,161. In the table which shows

the net gains for 1915 the Disciples do not appear, but there is a note to the effect that the returns for the Disciples for 1915 are not yet ready. They are, however, given in the summary for 1915 a total of 1,522,821, whereas in the column for January, 1916, they have only 1,363,163.

It may be however that as the former enumeration includes the two groups of Disciples, the second may have omitted the returns from our non-co-operating churches.

The report of Christian progress in America during the year is on the whole encouraging. The Catholics added 188,000, the Methodists about 144,000, the Baptists nearly 131,000, the Presbyterians about 70,000, and the Episcopal church nearly 26,000.

There has been however a net decrease in the number of churches. The actual loss is about 160 as over against a gain during the previous year of over 1,300.

The grand totals are: of ministers, 180,607, an increase of over 1,700; of churches, 225,334, a decrease of 158; and of communicants 39,380,718, a gain of 653,640.

#### AN IMPORTANT MEETING

**T**HERE are few public school instructors of the first rank who do not recognize the absolute necessity for some form of ethical and religious instruction in the public schools of the land.

Very timely, therefore, is the announcement that the Religious Education Association is to discuss this theme at its thirteenth annual meeting, to be held in this city February 28 to March 2.

The gathering is not a convention, such as the Association has held at various times in the past. It is to be a special conference arranged by the Council of the Association,—and is devoted to a study of this very important topic. Some of the outstanding figures in the religious and educational world are to be present, and the papers and addresses announced are certain to provoke discussion and to furnish light on this deeply significant problem.

Among the Disciples who are scheduled for addresses are Prof. W. M. Forrest of the University of Virginia; Prof. W. S. Athearn of Drake University; Dr. Robert P. Shepherd of Chicago; Rev. Myron T. Settle of Gary, Ind.; and Mr. Robert E. Hieronymus of Urbana, Ill.

The sessions of the conference are to be held at the Congress Hotel. Programs will be furnished upon application to the General Secretary, Henry F. Cope, 332 Michigan Ave., Chicago.

Almost everyone has some decided opinion regarding the place of religious instruction in public education. Few however have examined all the facts and know the difficulties surrounding the subject. This conference will be an admirable place to learn what steps have been taken and what experiments tried in the effort to solve the problem.

#### THE DISCIPLES' CONGRESS

**W**E NOTE the early announcement of the Disciples' Congress which is to be held in Chicago April 25-27. As it has now been two years since our last Congress we may expect a large and interested assembly of the men who are most alive to the vital problems of our religious thought and life. That such are the problems discussed in our Congress would readily appear if one should read over the programs since its inauguration in 1898. Practically no theme of importance has been





neglected, and every type of thought has been ably represented. It has been a real Open Forum of ideas.

The program of the present year is in the competent hands of Secretary Lumley and President Goldner. We may expect, therefore, a feast of good things second to none that has been spread in previous meetings. We await with interest the early announcement of the full list of subjects and writers.

We are informed by the local committee that Congress Headquarters will be at the Sherman Hotel. The sessions will be held in the Crystal Room of the hotel and every possible convenience will be enjoyed. This is one of the most complete popular hotels in our city, and innumerable gatherings of such character are held here. Recently the hotel has entertained the Association of American Colleges, and the President's Section of the National Fraternal Congress of America. It was also Headquarters for the great Christian Endeavor Convention. It is believed this will be a thoroughly acceptable arrangement for the sessions of our Congress.

#### FOR THE MARCH OFFERING

**T**HE neat volume of travel experiences in the far east, prepared by Stephen J. Corey as a journal of the work of the Commission last year, is an admirable campaign document.

The title is "Among Asia's Needy Millions." In paper covers the book costs twenty-five cents, or it can be purchased in cloth for half a dollar. It gives an interesting account of our missionary work in the Philippine Islands, China and Japan.

The story is told in an easy, attractive manner. It does not read like an argument, and yet it has all the force of a constant appeal for missionary awareness and activity.

It would be a capital idea if each of the churches would secure a suitable number of copies and distribute them, either by purchase or gift, as campaign material for the March offering. No one who reads this book will need to be urged to take a part in the annual festival of missions.

#### NEW THEOLOGICAL BUILDINGS

**A** NNOUNCEMENT is made this week of the donation by an unnamed friend of the sum of two hundred thousand dollars for the construction of a theological building to be the home of the Divinity School of the University of Chicago.

Since the foundation of the University the Divinity School has been without a home of its own. At first it carried on its work on the upper floor of Cobb Hall. When Haskell Oriental Museum was built, the Divinity School was housed there in spite of the fact that the original intention was to confine the building to the uses of the oriental departments. For years the Divinity School has worked under the severe limitations imposed by this crowded condition. The third floor is entirely devoted to library purposes.

The new building will be situated just north of Haskell Museum, and will furnish ample and much needed room for the rapidly growing departments of the Divinity School.

Further relief will be found from the present crowded condition by the occupation of the building recently purchased by the Chicago Theological Seminary at the corner of Fifty-eighth Street and University Avenue. Their work,

as well as that of the Disciples Divinity House, has hitherto been carried on in Haskell and adjoining buildings.

The new building promises to add very greatly to the efficiency of the Divinity School, already one of the leading institutions for theological education in the world.

#### A HOME VISITATION CAMPAIGN

**A** T VARIOUS times during the past five years the International Sunday-school Association has conducted campaigns of home visitation in various cities, and with remarkable results.

The latest enterprise of this sort was undertaken at Dayton, O., on Wednesday afternoon, Dec. 8, between the hours of 2 and 4. The work was under the direction of Mr. J. Shreve Durham, the General Superintendent of the Home Visitation department.

Leaders in the religious, social, educational, commercial, industrial and civic life of Dayton affirm that the effort was most valuable in its influence upon the city. The public press of Dayton gave strong editorial endorsement to the movement.

About 124,000 people were visited, and more than 57,000 who were not connected with any church expressed their religious preferences and were placed in connection with the church and Sunday-school of their choice.

Of course such a movement as this is only valuable as it is followed up by the churches. But it would seem to have the greatest possibilities for good if so utilized.

It is a significant spectacle to see Protestants, Roman Catholics and Jews co-operating heartily, as they have done in each one of these home visitation campaigns. It is the promise of a closer unity of interest among religious forces in the future.

#### A WOMEN'S JUBILEE

**T**HE fiftieth anniversary of the Young Women's Christian Association of the United States is to be observed this month.

Fifty years ago the ladies of Boston formed a society in behalf of self-supporting girls who came to the city to seek employment.

Today there are nearly a thousand Associations, city, county and student, with an enrollment of 343,000 members.

The Young Women's Christian Association is performing in a quiet and yet efficient manner a most notable work. It deserves the heartiest good will and support of Christian people.

#### PROVIDING FOR AGED PREACHERS

**A** NOTEWORTHY example of denominational arousal to a great obligation is exhibited by the Methodist Episcopal Church, which has gone far already with its campaign to create an endowment fund of fifteen million dollars for the care of aged ministers, and the widows and orphans of ministerial families.

Already nearly six million dollars has been raised for this purpose, and during the past year one million eight hundred thousand dollars has been distributed among two thousand seven hundred and twelve veterans, three thousand ministers' wives, and about five hundred orphans of deceased preachers. It is believed that by the end of the current year the fund will reach eight million dollars.

This is a splendid example of efficiency in a most needed cause.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

## Religious Education Association Will Meet.

The thirteenth annual meeting of the Religious Education Association will be held at the Congress Hotel, in Chicago, Feb. 28 to March 1. This will be a specializing conference on "The Relation of Instruction in Religion to Public Education." A number of special investigations have been carried on this year which will be reported through pamphlets. Besides these, there will be a series of strong addresses by those who have given the subject under consideration special study.

## Presbyterians Care for Aged Ministers.

The movement for the care of aged ministers is now nation-wide and has affected nearly every denomination. The Presbyterians have asked for a ten million dollar endowment fund and it has been recently reported that four million had been raised already for this purpose.

## The Oldest City Missionary Society.

Does any one know an older city missionary society than the one supported by the Congregationalists in Boston? It recently celebrated one hundred years of history. This society is not bowed down with the weight of years as is shown by the reports. Twenty-five missionaries have been in the field each serving for the full year during 1915. Rev. D. W. Waldron is the executive and his term of service extends over nearly forty years.

## Honor Washington Gladden.

Rev. Washington Gladden of Columbus, O., celebrated his eightieth birthday on Feb. 11 and the Congregationalist got out a special edition of this paper in his honor. Well known men of the nation print congratulatory paragraphs. He was pastor for thirty-three years in Columbus and for seven years served in Springfield, Mass. He has been a pioneer among those making the results of social investigation known to the church. His activities in getting better labor legislation are noteworthy. He has been a theological writer of some ability and his poem, "O Master, let me walk with thee," is sung over the Christian world. He is still very active in teaching in his church, and in writing, though he no longer preaches regularly.

## Wife of Bishop Hartzell Dies.

Mrs. Jennie Culver Hartzell, who has shared the labors of the veteran Methodist bishop of Africa, passed out of this life on January 27, at Oklahoma City. Mrs. Hartzell was one of the first honorary vice presidents of the Woman's Home Missionary Society of the Methodist Episcopal church and it was largely due to her initiative that the society was organized. She was married in 1869 and her early married life was spent in New Orleans. In this city in 1877 she started a mission school for colored women in which they were taught to read and given the beginnings of industrial training. She made many journeys to Africa with her husband. The funeral was held in

Chicago and the services were participated in by Bishop McDowell, President Charles M. Stuart of Garrett Biblical Institute and Dr. Charles Bayard Mitchell of St. James Methodist Episcopal church.

## Newspapers Report Sermons.

Newspapers evidently do not regard all sermons as "dry." The Brooklyn Eagle for a number of years has had a page devoted to the sermons of New York divines. The Chicago American now has a preacher, Rev. W. H. Carwardine, who gathers sermons from the city pulpits, and writes an interpretative word about them each Monday.

## Dan Crawford Writes Home.

Dan Crawford, the well-known African missionary and writer, writes that the European war is stirring the heart of Africa. The Arabs have espoused the German cause, and since Mr. Crawford has had occasion to oppose the Arab slave dealers, he finds the conditions surrounding his work very much disturbed.

## Dishonor the Name of Quaker.

To what length liquor dealers will go is illustrated by the fact that there is an "Old Quaker Pure Rye Whiskey" and more lately a "Quaker Beer." The Friends have caused to be introduced in Congress a bill prohibiting the commercial use of their name. It is complimentary to the Quakers that commercial firms find their name one possessing favor with the people but surely every

right-minded Christian will join in their protest against this latest outrage against them.

## Honors Come to George Adam Smith.

Word has recently been received that the king has knighted George Adam Smith, the well known Old Testament scholar of Scotland. He has also been unanimously chosen as the moderator of the United Free General Assembly to be held in Edinburgh this coming May.

## The Sunday School Grows.

The Sunday-school Council of the Evangelical Denominations met in Richmond recently and reported that the past year the evangelical schools had gained in enrolment nearly a million. This is an age of prosperity for the Sunday-school.

## Club Brings Good Speakers to Town.

The Chicago Sunday Evening Club, meeting in Orchestra Hall is not a church but an organization to provide preaching for the transients of the city and it has several years of successful operation. Good speakers are secured from all over the nation. The addresses this year have been made by the following men: Hon. Louis F. Post, Prof. F. G. Peabody, Bishop W. F. McDowell, Sec. A. J. McKelway, Mary Antin, Dr. Cornelius Woelfkin, Professor Steiner, Dean Brown, Bishop C. D. Williams, John R. Mott, Henry J. Allen, President Vincent, Bishop Anderson, Dr. J. A. MacDonald, Bishop F. J. McConnell, Charles Stelzle, Rev. James E. Freeman and Pres. W. H. P. Faunce.

## The Moral Leaders of Israel

BY HERBERT L. WILLETT, Ph. D.

Vol. I Ready for Mailing at \$1.00

A thrilling and luminous interpretation of the Old Testament prophets, setting forth the historical situation within which each prophet lived and toward which his message was directed, and reconstructing for the modern reader the biographical story of each one of the immortal preachers of righteousness in ancient Israel. These two volumes have a tremendous value for the time in which we live—a time of war and fear of war. Dr. Willett makes each prophet live anew. No Bible student can understand the full message of the Bible who does not have a vivid grasp of the messages of Israel's prophets. There is no writer or teacher in America or Europe who has come nearer weaving the messages of these ancient moral leaders into the warp and woof of his own soul than has Professor Willett. His treatment in these two volumes will be not only a standard among scholars but an inspiration to the rank and file of Christian people for years to come.

SEND FOR YOUR COPY TODAY.

## Disciples Publication Society

700 E. 40th Street

Chicago, Ill.



# The Sunday School

## THE DEATH OF STEPHEN.

### Lesson for March 5.

**Golden Text:** Be thou faithful unto death, and I will give thee the crown of life. Revelation 2:10.

Lesson Acts 7:1-8:3; verses 7:54-8:3 printed. Memorize 7:59, 60.

7 ((54) Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. (55) But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (56) and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (57) But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; (58) and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. (59) And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. (60) And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 8 (1) And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. (2) And devout men buried Stephen, and made great lamentation over him. (3) But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

### VERSE BY VERSE.

7:54. Now when they heard these things. The speech of Stephen recorded in the first part of the chapter and part of the sixth. Read it! They were cut to the heart. The Greek means "sawn asunder." Their hearts were torn with rage. They were angry with Stephen.—They gnashed on them with their teeth. This is a very common expression for extreme anger—the brute-like grinding of the teeth.

7:55. He. Stephen.—Being full of the Holy Spirit. Stephen was saturated with the life and teaching of Jesus as a sponge might be saturated with water.—The glory of God. The brightness in which God appears.—Jesus standing. Some one has said, to welcome the first martyr to heaven.—Right hand of God. A position denoting a place of authority.

56. I see the heavens opened. This expression denotes insight into divine things.—The Son of man standing on the right hand of God. Words expressing the exaltation of Jesus. See Matt. 26:64.

57. They cried out with a loud voice. To drown his words for themselves and others, and to excite some to violent action.—And stopped their ears. Thus indicating that the words of Stephen were "blasphemous."

58. They cast him out of the city, and stoned him. See Lev. 24:14-16. They treated him as a blasphemer.—The witnesses. The false witnesses; see Acts 6:13. These witnesses, according to the law in Deut. 17:7, were the leaders in the stoning.—Laid down their garments at the feet of a young man named Saul. These were their outer garments. They were in the way. This is the first mention of Saul, who afterwards becomes Paul.

59. The Lord. Jesus. Not found in the Greek.—Lord Jesus, receive my spirit. On the cross Jesus commended his spirit to his father, and now his faithful follower commends his spirit to him.

60. Lord, lay not this sin to their charge. Fix not this sin upon them, would be the

literal rendering of the text. Jesus on the cross expressed the same thought in different words. To have this spirit of forgiveness is better than to have protection.—He fell asleep. Indicating his calm and peaceful death. It is a beautiful expression for death. Our word "cemetery" comes from a Greek word which means a "sleeping place."

8:1. Saul was consenting unto his death. He was not throwing the stones, but he was glad to see it being done by others. The Greek word indicates that he was consenting with pleasure. See Paul's words in Acts 22:20.—There arose on that day a great persecution against the church. The death of Stephen stimulated them to greater persecution. Because of this the church began a new era in its history. God's law is moving on, for men and churches.—Judea. As the word is used here it probably indicates Galilee and Perea.—Except the apostles. Their attitude toward the temple may have sheltered them.

2. Devout. A cautious, careful observance of the divine law. The term would include both Christians and pious Jews, and both may have been coworkers at the funeral.

3. Saul laid waste the church: Saul in his own words (Acts 26:9-11) was a bitter persecutor of the church. He did not do things in a half-hearted way. While we deplore the deed we admire the zeal and courage of the man.

### TEST QUESTIONS.

1. Describe the character of Stephen.
2. What was the aim of Stephen's speech?
3. What part of it was offensive to the Pharisees?
4. Was the stoning of Stephen lawful?
5. What effects had the dispersion?
6. In what respect was the trial of Stephen like that of Jesus?
7. In what respect was it different?
8. Why was Stephen so successful?
9. Was Saul as guilty as those throwing the stones?
10. How did God help Stephen at his trial?
11. What is the meaning of the word "martyr"?
12. Where did Luke get the conception of death as a sleep?
13. What effect did the death of Stephen have upon Saul?
14. What two other cases of shining faces are reported in the Bible?
15. What is the meaning of the lesson for our day?

## The Martyr Spirit

### The Lesson in Today's Life.

BY ASA MCDANIEL.

Horace Mann said it is more difficult, and calls for higher energies of soul, to live a martyr than to die one. Some one has said that the way of the world is to praise dead saints and persecute living ones. It is the cause and not merely the death that makes the martyr. To die for the truth is not to die merely for one's faith, or one's country, it is to die for the world.

In this we find the true martyr spirit. We do not want men to die but live for the cause. The man who lives in his every day tasks the martyr spirit will be of the greatest value to his day and generation. The world is coming to see that we do not so much need men for large places as men to enlarge small places.

Stephen was chosen a deacon, for the purpose of "serving tables." He dignified the service by a noble life. He was habitually a man of spiritual power. This power was recognized as a valuable qualification, and hence his name has remained a source of inspiration centuries after his life went out. He was a "son of thunder" and at the same time a "son of consolation." A rare combination of power and grace. He was the first Christian martyr and his spirit passed to multitudes of men later in the history of the early church. In fact the early Christians under the Roman persecution endured the most dreadful tortures gladly, counting it joy to suffer because their Lord had suffered. They had not the slightest fear of death, but coveted the martyr's crown.

The Roman rulers, Trojan and Marcus Aurelius, who had sought to put an end to Christianity by putting its promoters to death found that it only made others the more willing to live and die for the church. Tertullian observed that "the blood of the martyrs is the seed of the church."

The danger with individuals as well as with the church is that they make Christianity too easy. "Be thou faithful un-

to death and I will give thee a crown of life," is the voice of success in every field of human endeavor.

Let him who feels that the spirit of the martyr is passing take his place in the ranks of those on the firing line and observe their devotion to the cause they love.

The eleventh chapter of Hebrews might be written every year from the heroes on the mission fields.

From the many, one incident will serve to illustrate all. Some ten years ago many missionaries were murdered in China; among those who lost their lives were two young missionaries who had arrived just the day before. Their companion at home, who was to have gone to that field but decided to study one year longer, upon hearing the sad news of his martyred friends, said: "I cannot help thinking that had I been more faithful, it would have been I that had gained a martyr's crown, and a better than I spared for the work. Now I earnestly seek the privilege of taking the place of the martyred heroes, and if in your judgment this sad event and the increased need justify my leaving my studies and proceeding at once to China, I am ready to sail."

While you read, your thought is bowing in reverence at the graves of other heroes who have given their lives as a willing sacrifice for those they love in every field of human experience. No! the martyr spirit still lives!

Some one has said, that "Beautiful thoughts make a beautiful soul, And a beautiful soul makes a beautiful face."

The soul that really lives, ascends frequently, and runs familiarly through the streets of the "Holy City," visiting the patriarchs and prophets, saluting the Apostles and admiring the martyrs, until it stands in the place of the great King. After a visit of this sort the face will shine like "the face of an angel," and the world will feel the power of such a life.

# The Visitor

## Enroute to Panama

**A**NOTHER missionary conference! Who that attended the great gathering in Edinburgh in 1910 can hear the announcement of any kind of missionary conference without a desire to go? And when such a conference is inspired by the same men who invested the Edinburgh meeting with epoch-making significance, its pull upon one's impulses is irresistible. The Congress on Christian Work in Latin America—that is the official title of this new conference, and the magic names of Mott and Speer and many others made world-famous at Edinburgh head the list of those responsible for its program and purposes. Panama was planned for at Edinburgh. A group of missionaries from Latin America in attendance upon the Edinburgh Conference met together several times to discuss the possibility of a similar conference being held especially for the needy fields of the Western Hemisphere, which had been excluded from the purview of the great gathering then in session. In accepting the chairmanship of the Continuation Committee of the Edinburgh Conference, Dr. John R. Mott candidly announced that he did so with the express understanding that his relationship to the committee must not be construed as inhibiting in any degree his active service on behalf of a future conference to deal with the missionary problems of Latin America. This it has now been proved was a wise precaution. Had there been no such understanding it is not unlikely that strong pressure would have been brought to bear upon Dr. Mott by the particular Episcopalian influences responsible for the exclusion of Latin America from the consideration of the Edinburgh Conference, and persuading him against lending his name and service to the great movement now about to come to its consummation at Panama. But fortunately for the cause of Christian progress, this leader of missionary strategy kept his hands from being tied with any such possible obligations, and as a result the Panama Congress, projected on the same plane as the Edinburgh Conference and with the same inspiring leaders is about to convene.

It is not my purpose to discuss the Congress in this letter. There will be enough time for that after the gathering has been held, and the readers of *The Christian Century* may be assured that I shall keep them informed of the discussions and findings at Panama. I have allowed myself to be loaded up with a considerable burden of work in interpreting the Congress for other journals and magazines as well as in preparing a volume telling the story of the Regional Conferences to be held in South American cities after the gathering on the Isthmus has adjourned. But *The Christian Century* will be first in my thought all the time, and I will find a very particular pleasure in taking a rather familiar and personal point of view for this correspondence. When one is a long way

from home it is something of a relief to one's homesickness to write down one's experiences for the eyes of one's friends. An editor gets to think of his readers as making up a sort of family. This is especially true, I think, of "*Century*" readers, and I intend to allow considerable freedom to my pencil in recording experiences and observations which have interest to me personally, whether or not they might be considered to have significance to the general reader upon whose sympathetic feeling of member-



Charles Clayton Morrison, Editor *The Christian Century*.

ship in our "family" I would have no right to presume.

I spoke of homesickness. But in spite of the two thousand miles that at this writing stretch between myself and my home, and in spite of the wistful and yearning tenderness with which any traveler bound for the farther side of this round earth turns his thoughts toward the dear ones left behind, it can hardly be said that I have experienced as yet any mood answering to the description of homesickness. The fellowship of the boat has been delightful and inspiring, while the weather has so far been as if made to our order. This blessing of good weather is reckoned as a sort of special providence by those among us who, like myself, are poor sailors.

To begin with, we were given a gracious bon voyage by Dr. and Mrs. Finis Idleman and a group of their Central church members who came down to the New York dock at noon Wednesday, Jan. 26, to see us off on the good ship *Almirante*. While the boat delayed more than an hour to start I had a good visit with Dr. Idleman. He had been three Sundays in his new pulpit, and spoke hopefully of the situation as he finds it. It is very different from old Central in Des Moines, he confessed, and if one looks merely at

the outward and visible one could easily make disheartening contrasts. But Dr. Idleman feels that there are certain services a minister can render the Disciples of Christ in New York City which will not appear in the statistical reports of his church, but which all discerning men may see and estimate at their true worth. With this conception I heartily agree, and I also agree with the wise men of Central church who sought out Dr. Idleman and called him to their pulpit, for I believe he is singularly well qualified for the great responsibility he has undertaken.

Yet from what I have said it must not be inferred that Dr. Idleman is content to accept the church as it is and allow it merely to mark time. On the contrary, he has begun his metropolitan ministry with an aggressiveness and courage which has already set a new mark for attendance and interest in the church services. A Sunday evening service has been re-established, the mid-week service organized with practical and attractive features, and the Sunday-school's work augmented. Somehow, I cannot help feeling that a new era is being begun in this the oldest congregation of our Disciples' fellowship.

When I say that Dr. Idleman and his companions came down to see us off I do not mean to use the pronoun "us" in any editorial sense, but literally, for there were several Disciples in whose departure these New York friends had very personal interest. First and chiefly there were Mr. and Mrs. S. G. Inman, members of Central church, in whose honor the congregation had a few days before given a reception, presenting them at the time with a valuable token of the affection in which they are held. Mr. Inman, as Secretary of the Panama Congress, has made a large place for himself in the confidence and program of missionary leaders in America. I feel certain that the scope and thoroughness of his work as it will be revealed at the Congress will surprise and impress all the delegates. Then there were President and Mrs. Charles T. Paul, of the College of Missions, that unique institution at Indianapolis, which is coming more and more into favor among not Disciples alone, but the missionary authorities of all the churches. Dr. Paul's grasp of the principles of missionary progress has brought him into a place of interdenominational leadership which reflects credit and satisfaction upon all his fellow Disciples, and upon the Christian Woman's Board of Missions in particular, for having the statesmanship to found the College of Missions and to put him at its head.

The fellowship of these friends and fellow-workers would be inspiring and delightful enough for the eight day voyage to Panama, but besides them there are Dr. and Mrs. John R. Mott; Dr. William Adams Brown, of Union Theological Seminary, and Mrs. Brown; Bishop William Cabell Brown, of the Episcopal Church of Virginia; Mr. Fennell P. Turner, Secretary of the Student Volunteer Movement of North America, and Mrs. Turner; Miss Ruth Rouse, of London, European Secretary of the World's Student Christian Federation; Miss Clarissa H. Spencer, of the Young Women's Christian Association in North America, Mr. E. E. Olcott, President of the Hudson River Day Line, a prominent New York layman of the Reformed Church, his wife and daughter, and others of well known names, twenty-four in all, all bound for Panama.



What talks we have together! Morning, afternoon and evening we sit on deck and talk little else than the big, deep things of the Kingdom of God. Putting all the books of the Panama contingent together we have a rich library on Latin America, and everybody is reading widely on the subjects which will engage us for the ten days of our conference on the Isthmus. Besides our library we have on board the proof sheets of the reports of the eight Commissions which are to form the basis of the discussions at Panama. Any morning at eleven o'clock you may find a group of nine of us surrounding Dr. Mott and Mr. Inman in a quiet corner of the smoking room—a room which on this trip is hardly used at all for the purpose for which it is named—going over these reports one at a time and formulating provisionally the questions which will appear on each day's agenda for discussion at the Congress. This morning, Monday, January 31, we went through the report of Commission VIII, which deals with the subject of Co-operation and Unity on the Latin American mission field. We Disciples of the little group—President Paul, Mr. Inman and myself—inwardly thank God a score of times for the evidences of a determined purpose on the part of these missionary leaders not only to turn the sharp edges of denominationalism in the co-operation of all religious bodies, but to bring about the good day when there will be one united evangelical Church of Christ in all mission lands.

I cannot trust myself to go further into the inspiring and revealing things that have come to me in these intimate personal councils, lest I be tempted too far afield for the limits of a single letter. It must suffice to say that the passion for the unity of God's people which I share

with all Disciples of Christ is confirmed and mightily reinforced by the things I am hearing from others' lips.

Beside me at the table three times a day sits the Rt. Rev. Wm. C. Brown, Bishop of Virginia. I have found him a delightful companion. He spent twenty years in Brazil as a missionary, consummating his work there with a revised translation of the Bible into Portuguese, doing for that language what the American Standard version has done so admirably for us. The bishop talks very freely about the high and low church tension which is now endangering the unity of the Episcopal communion. He deeply deplores the introduction of what he calls the high church innovation, declaring that Episcopal history and ideals are being misrepresented to the Christian world by the claims of the high churchmen. He is thoroughly democratic, evangelical, and friendly; he and I have come to agree that if the problems were left to us to solve we would be able to achieve Christian unity before we leave this boat!

I must draw in the lines of my thought now as we are standing at anchor just outside the harbor of Kingston, Jamaica, whose beautiful port we are soon to enter. I think we are to spend several hours here, the only stop on our voyage. A wireless from our Disciples' missionary, Rev. J. E. Randall, says plans for our entertainment have been made, and a message from the Archbishop of the West Indies, who resides here, invites us to send representatives to pay him a visit. It all sounds to me as if something is likely to happen during the next few hours to justify a promise that my next chapter will be devoted to the story of our call at Kingston.

C. C. M.

## Disciples Table Talk

### "Men and Millions" Moving Toward Iowa.

The Des Moines session of the national missionary campaign will be held in University Place church, February 20-23. The "Men and Millions Team" will be in Des Moines about the first of March to begin the Iowa campaign. They have been in Missouri for the past five or six months and will probably spend at least three months in Iowa.

### Boy Scouts in Central Church, New York.

Troop 89, of the Manhattan Division of the Boy Scouts of America, has just been organized at Central church, New York, under the leadership of a local committee consisting of P. F. Jerome, A. R. Porterfield and F. H. Smith. The troop is composed of twenty boys of the church and neighborhood and is in charge of Scout Master Henry Fritz, and his assistant, Wm. G. Rapp. Finis Idleman, the pastor of this church, arranged for a special flag raising, on Sunday morning, February 13, at the church, to be participated in by the Scouts. A special song was sung in memory of Lincoln and Washington.

### W. A. Shullenberger May Go to Central, Des Moines.

Central church, Des Moines, Ia., has extended an official call to W. A. Shullenberger, of Mexico, Mo., to become the pastor of the church and it is the hope of Central church leaders that his coming will prove a happy solution of the perplexing problem of securing a successor to Mr. Idleman. Mr. Shullenberger made a very favorable impression on the occasion of his recent visit and the record of his ministry at Mexico, Mo., is taken as an indication of

what he may be able to do in the Des Moines church.

### Lexington, Mo., Church is Making Records.

Richard W. Wallace, pastor at Lexington, Mo., has several forward steps in the work there to report. One is that the pastor now has his study downtown in a local bank building. Another is that the every member canvass has recently been made with success. Then a "Brotherhood Bible Class" has been organized. A revival meeting is being planned for this year under the leadership of W. N. Briney, of Louisville. Mr. Briney is a warm friend of the pastor, having at various times held nine meetings for him. A young men's club is a fine feature in the Lexington church, also a Ladies' Guild. At a recent Sunday evening service Mr. Wallace preached on "The Impulsive Scribe, or Spiritual Preparedness."

### Special Sermons on Famous Paintings.

Lin D. Cartright, pastor at Ft. Collins, Colo., preached a series of Sunday evening sermons on "Messages from Famous Paintings." Each of the sermons was illustrated by a large print of the painting exhibited from the platform. Paintings and sermons for the various evenings were: Hoffman's "Christ and the Rich Youth"; Sermon subject, "Christ's Challenge to the Spirit of Youth." Millet's "Angelus"; Sermon subject, "Work and Worship." Holman Hunt's "Light of the World"; Sermon subject, "Heaven's Overtures to the Cabined Soul." Watt's "Hope"; Sermon subject, "Hope's Music in the Hour of Despair." Hoffman's "Christ in Gethsemane"; Sermon subject, "Gethsemane, the Battleground of the Soul."

### Eureka College Opens New Gymnasium With Feature Events.

The grand opening of the new Eureka College gymnasium took place the first week of February, and was attended by an entire week of special events, ending Friday night with three basket ball games. The gymnasium was finished the latter part of December, and makes an attractive addition to the college campus. The basketball floor proper is the largest in the conference. The building has all the improvements of a modern "gym," with a running track, swimming-pool, and a large stage off one side of the main floor for plays and concerts. President H. O. Pritchard, the Men and Mill lions Team, and the students and business men of Eureka are responsible for this large and practicable building. The opening was attended by great interest on the part of both students and the citizens of Eureka, large crowds filling the gymnasium every evening. The week of activities was opened Monday night with a drama, "The Young Mrs. Winthrop," presented by the "Constellation," the College Dramatic Club. The cast was well selected and did well, deserving high commendation. Tuesday night the Eureka College Band of twenty-one pieces, under the direction of H. O. Merry, made its first appearance this year. This is one of the most flourishing and representative organizations of the school. The concert was a success in every respect. Wednesday night was "all college night." The keynote address was made by President Pritchard. Thursday night a contest between the Periclesian, Athenian and Burke Literary Societies was held, the latter winning first prize. J. Wallace Bradley, of the college, kindly sends the report of this significant event in Eureka's history.

### Paris, Ill., First, Banquets Two Hundred Men.

The men of First church, Paris, Ill., recently gave a banquet at which two hundred persons were seated. J. Boyd Jones, of Central church, Terre Haute, Ind., delivered the address. It was an unusually strong appeal, writes H. H. Peters, pastor, and was appreciated by the men of the church. Mr. Jones is making himself felt in the affairs of Terre Haute, and Paris people are glad to give such neighbors encouragement, writes Mr. Peters. The men's banquet of the Paris church will in all probability be one of the annual features. One was given by the men about three years ago with the opening of the ministry of the present pastor.

### Broadway Church, Lexington, Gives Nearly \$5,000 for Missions, Benevolence and Education.

Mark Collis has ministered to Broadway church, Lexington, Ky., for nearly a quarter-century, but the work there is still on the up grade. Last year \$4,484.15 was raised in all departments for missions, benevolence and education; for expenses, payment on debt and interest, \$13,537.50. The church starts off with a good surplus in its treasury for 1916. There were 72 additions during the year by letter, by confession and baptism, 56; otherwise, 5. A net gain of forty brought the present enrollment up to 1,378.

### C. M. Smail Delivers Address Before Beaver Falls, Pa., Graduates.

A record audience of young people heard C. M. Smail, pastor at Beaver Falls, Pa., in his address before the mid-winter graduating class of the local high school. The topic treated was "The Signs of the Adamant Life." Mr. Smail's address was printed in full in the Beaver Falls' dailies. The following is a "sample" of the excellent advice given to the high school young people: "Your education should give you a view in six directions. Like a cube, life should have as many faces. The body, the machine with which we work should be well trained and cared for. The scientific desire should be cultivated in order to know the powers of the universe to be used. The study of history and sociology acquaints us with the development and organization of human society. Then by the artistic sense we dream dreams that come true chiseled on stone and painted on canvas. The lore of world literature brings to us the wisest thoughts of those who have poured out their



lives as an oblation over the mysteries of life. Lastly and more important than the other five outlooks, is religion that looks to the heights whence cometh help, with eyes fixed on a star that draws us to the skies—light and power from above. We are to look up, to God and out to our fellowmen. The same hands that adore the Father above are to lift the Brother below."

#### Brotherhood Organized at Monmouth, Ill.

A brotherhood has recently been organized in the church at Monmouth, Ill., starting off with a "pep meeting" late in January. Officers were elected and committees appointed. The organization will meet the first and third Thursday night of each month at the church. It is the intention of the organization to fit up one of the rooms in the basement of the church for a library and reading room to be kept open for the public and to which every man in Monmouth will be invited to visit and spend his evenings.

#### Ministerial Relief Reports Gains.

The Board of Ministerial Relief, Indianapolis, reports the addition of four names to its Pension Roll, making the number 135, of whom seventy-six are ministers, 50 widows and 9 missionaries. The January receipts amounted to \$4,982.04, a gain of \$1,757.27 over last January. Of this increase \$748.82 came from the churches and \$537.23 from the Bible-schools. The total receipts for the four months to February 1 are \$11,204.06, a gain of \$2,547.89 over the same period last year.

#### "Japanese Billy Sunday" Speaks in Christian Church of Japan.

W. D. Cunningham, of Yotsuya Mission, Japan, is authority for the report that Mr. Seimatsu Kimura, who was featured in a recent issue of the "Literary Digest" as "the Japanese Billy Sunday," spoke at the Second Church of Christ, in Yotsuya, recently. Mr. Cunningham pronounces the Japanese evangelist thoroughly in earnest. Mr. Kimura is a Congregationalist, and was baptized by R. A. Torrey, of Moody Bible Institute, Chicago, several years ago.

#### Frankfort, Ky., Pastor Has New Assistant.

The growth of Frankfort, Ky., church is indicated by the fact that it has been found necessary to give R. T. Nooe, the pastor, an assistant, who happens to be Mr. J. L. Anderson. The new worker spent two years in Johnson Bible College and two years in Hiram, having studied also at Canton, O. Mr. Nooe says of his new aid: "The work of Mr. Anderson is beginning very auspiciously. He has charge of our mission Bible-school, and preaches following the school every Sunday afternoon. He conducts a prayer-meeting in the community of the school and has organized a teacher training class. In our own congregation he makes pastoral calls, assists in the singing—he is a good leader and soloist and is helping to build up the young men's class; he also conducts the "Missionary Journeys" in the Bible-school."

#### E. M. Waits Visits Chicago.

The Christian Century enjoyed a visit last week from E. M. Waits, pastor at Magnolia Avenue, Ft. Worth, Texas. Mr. Waits was in Chicago representing the Ft. Worth Medical College before the American Medical Association, which met in Chicago, February 7. Mr. Waits was also asked to represent the brotherhood on the program of the Laymen's Missionary Movement at the Memphis, Little Rock and Oklahoma City Conventions. The Ft. Worth pastor has become known throughout his state and in other states as a past master in the science of religious education.

#### Methods Institute at Hastings, Neb.

Clarence E. Lemmon, pastor at Hastings, Neb., sends forth this word of announcement to Nebraska Disciples: "The School of Methods for Nebraska Bible-schools will be held at Hastings this year. The Hastings church will entertain as many delegates as

possible on the Harvard plan, i.e. bed and breakfast free. It is probable that we will be able to entertain all delegates who come, but if not, entertainment will be provided at the lowest cost for those whom we will be unable to entertain. If you want to make sure of entertainment send in the registration fee of \$1.00 in advance to the Secretary and reservation will be made for you. We hope to greet you and your delegates and will assure you of a cordial welcome at Hastings."

#### Pawnee City, Neb., Church Reaps Union Harvest.

The Christian church of Pawnee City, Neb., has been in a union meeting with the Henry and Van Camp evangelistic company. Gilbert W. Campbell, the Disciples' pastor, reports that, of the five churches his congregation will probably receive the largest number of accessions in proportion to membership. The Disciples received forty of the 212 cards signed and of these persons twenty-eight have already been baptized. The almost universal expression is that in every way this campaign during the month of January was the greatest in the history of southeastern Nebraska. Zero weather, bad roads and gripe were necessary to make the attendance fit the size of the tabernacle, writes Mr. Campbell. Dr. J. Q. A. Henry is said to be one of the most effective evangelists of today, while Jesse Van Camp is praised for superior ability in solo and

chorus work. Without a single conversion the Pawnee City pastor believes this campaign would have been fully justified by its far-reaching results.

#### Bloomington, Ill., First Church, Cultivating the Community's Young People.

Edgar D. Jones, pastor at First church, Bloomington, Ill., is preaching this month, on Sunday evenings, a series of "Straight-forward Sermons" to Bloomington young people. The following are the topics being treated in this attractive series: "Youth's Castles in Spain," a defense of dreamers, "Self-Reverence, Self-Knowledge, Self-Control," a charge to those who would overcome the world. "When Knighthood Was in Flower," an appeal to chivalry in young men. "To Have and to Hold," in behalf of the sanctity of the marriage vow.

#### Missionary Rallies in Texas.

The following is the schedule of dates for the missionary rallies in Texas: Texarkana, Thursday, Feb. 17. Longview, Friday, Feb. 18. Temple, Tuesday, Feb. 22. Brownwood, Wednesday, Feb. 23. Waco, Thursday, Feb. 24. Dallas, Monday, Feb. 28. Waxahachie, Tuesday, Feb. 29. Fort Worth, Wednesday, March 1. McKinney, Thursday, March 2. Wichita Falls, Monday, March 6. Gainesville, Tuesday, March 7. Sherman, Wednesday, March 8. Bonham, Thursday, March 9. Paris, Friday, March 10.

## W. N. Briney, Louisville Pastor Conducts Interesting Questionnaire

W. N. Briney, pastor at Broadway church, Louisville, recently preached a sermon that inspired a half-column editorial in the Louisville Herald, and elicited the interest of the entire city, especially of Louisville's business men. Mr. Briney's topic was "Is Deception in Business Necessary?" Mr. Briney sent out a questionnaire to the city's men of business and reported as a

concealment of facts. Few good business men misrepresent facts. 'I believe that there is a feeling that is comparatively general on the part of business men that some deception in the conduct of their business should be allowable, and is permissible.' 'There is much deception that is obnoxious or sinful. But to tell the whole truth at all times, on all occasions, would break up any congregation, disrupt any society, and bankrupt any business.'

"I received seventy-two answers to this question. Thirty-one of the writers answered 'No,' eight of these emphatically; thirty-seven answered 'No,' with certain modifications, and four answered 'Yes.' The most of the answers predict the speedy coming of the day when all misrepresentations and concealments will be eliminated altogether from the world of commerce; and the great majority of them declare that this condition already exists among the highest class of business men.

"To my question, 'Do you note any disposition on the part of business men to refrain from all unfair and deceptive practices in order to secure trade?' fifty-two answered squarely in the affirmative, and twenty gave a modified affirmative.

"Seventy representative business men of this city, in answer to another question, declare it to be their strong conviction that the policy of being truthful and fair in all business transactions will lead to greater and more permanent success than to depart in any degree from such a standard. Many of them use the words 'undoubtedly,' 'by all means,' 'absolutely,' 'emphatically,' 'unhesitatingly.' With but two exceptions the men to whom I wrote declare that the standards of business have been greatly raised within the last fifteen or twenty years."

Mr. Briney concluded his sermon with these strong words: "If the young business man would succeed, let him stand erect, and follow after the high ideal set before him in the life and character of the Man of Nazareth—the elements so mixed in him that a nature might stand up and say to all the world, 'This was a man.' It was he who gave the world the best business maxim of all the ages, 'Whatsoever ye would that men should do unto you, do ye even also unto them.'"



Rev. W. N. Briney.

part of the sermon his findings from the answers sent in. Mr. Briney said:

"I recently requested some of the active business men of Louisville to answer the question, 'Is there any feeling on the part of business men generally that under present conditions it is necessary to practice deception in any degree in order to succeed in business?' These are some of the answers: 'There probably will always be a percentage of men in business who are badly equipped, and who think they can supplement their efficiency by deception.' 'I believe that nearly everybody practices to some extent certain kinds of deception. I believe this includes business men, professional men and preachers.' 'There are still a good many business men who practice deception through lack of frankness and by

### Modesto, Cal., Pastor Preaches Special Series of Sermons.

J. H. McCartney, pastor at Modesto, Cal., is conducting his own evangelistic meetings, and is giving his people what he terms "A Modern Presentation of the Christian Religion." The sermon topics for last week were: "The Christian Conception of God," "Jesus in a Modern World," "The Holy Spirit in the Present Age," "Man's Place in the World Today," "A Modern Man's Use of the Bible," "The Place of the Church in the World," "Relation of Religion and Government," "The Best Method of Preparedness; or The Man Behind the Gun."

### Elkhart, Indiana, Church in Forward Moves.

On February 6, C. W. Cauble, State Secretary for Indiana, led the Elkhart, Ind., church in a money-raising effort to provide for a building fund indebtedness. Mr. Cauble, who is a master hand at this work, easily secured more than the needed amount in short term pledges. Since F. C. Lake assumed the pastorate of this church eighteen months ago about ninety have been added to the membership, and all at the regular services. John M. Alexander, of South Bend, Ind., will assist this church in a series of meetings commencing February 27.

### Ravenna, O., Church is Praised by Local Newspaper.

The Ravenna, O., church, to which L. F. Drash ministers, has officially determined to proceed with the building of a new house of worship. At the close of the Sunday morning service, two weeks ago, the total of pledges and cash on hand aggregated \$28,400, and it was decided to begin the work of removing the present structure. A local paper says of this project: "This means that before the close of the year this flourishing church will be housed in a new structure that will not only afford better accommodations for its large and growing membership, but will be a decided architectural improvement to structural Ravenna and will help remove the criticism made of the town because of its lack of modern church edifices. The committees have done swift and successful work and the people have responded no less quickly and willingly, showing a spirit of Christian unity and genuine enthusiasm that removes all suggestions of doubt or extreme difficulty attending the project. The prosperity of this church body has been little short of remarkable, and its latest enterprise gives gratifying assurance of continued expansion." The present building will be used for church purposes until the completion and dedication of the new one." Mr. Drash later reports that the work of removing the old building has already begun, and states also that the cost of the building, including complete equipment, will be about \$43,000. The plant will be an up-to-date building, containing ample provision for a large and growing church and Bible-school.

### Licking County, Ohio, Disciples "Get Together."

The Licking County, (Ohio), Union, which is the county organization of the churches of Christ in Licking County, held a quarterly meeting in Central church, Newark, Jan. 29. Eleven of the thirteen churches of the county were represented. The reports showed that 131 have been added to the churches of the county in the past four months. This meeting was held in connection with a Bible-school Institute conducted in Central church by State Superintendent Wilford H. McLain, assisted by Mrs. John S. Asbury of the Kentucky Bible School Association. A committee was appointed by the union to arrange for a series of Bible-school Institutes to reach all the churches of the county, to be held during the coming summer. W. D. Ward, pastor of Central church, Newark, is largely responsible for the aggressive work of the County Union, writes Secretary McLain.

### Ft. Smith Church Divides City Into Districts.

J. D. Arnold's services at Ft. Smith, Ark., are duly appreciated by the congregation there. His salary has recently been increased \$200.

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During the past year 148 persons were added to the membership. There are now 515 resident members. A total of \$900 was given to missions and benevolence. The Bible-school attendance showed an increase of 23 per cent over the previous year. The Endeavor Society gave \$75 for the missions, the Ladies' Aid Society \$21. The latter organization also contributed \$149.30 for current expenses. This society has been merged into the Women's Union. The city has been divided into four districts, and a division of the women's organization looks after each district. An every member canvass was recently carried through by twenty teams of men and an increase of 25 per cent in current expense pledges and over 250 per cent in mission pledges is reported. An evangelistic campaign has been inaugurated which is to culminate with Decision day at Easter time.

### Kansas City Bible-school Exceeds Church Membership in Enrollment.

Ivanhoe Park church, Kansas City, Mo., has a membership made up for the most part of young people. One result of this fact is that the Bible-school is very strong; the enrollment is 500, although the church has a membership of only a little over 400. During the past year the attendance at Bible-school averaged 345 with an average offering of \$13.26. There were 51 additions to the congregation. The church and its organizations gave to missions and benevolences the sum of \$1,035.28, which was divided proportionately among all the agencies of the brotherhood. J. B. Hunley has served this church as pastor for four years.

### News Notes From Central Church, New York.

Finis Idleman of Central Church, New York City, has had a new electric sign 5 ft. by 7 ft. in size placed in front of his church, calling attention to the services. It is visible from Central Park to Riverside Drive. High power nitrogen lamps have replaced the tungsten lamps in the Auditorium. Dr. Idleman believes in making use of modern inventions in his church work. The adult Bible-class taught by Dr. Idleman on Sunday mornings at 10 o'clock has an average attendance of forty. The Century Class, meeting on Tuesday evenings, at the West Side Y. M. C. A., is also taught by

Dr. Idleman. The class is following the lessons: "Modern Messages from Ancient Teachers." Eighty-five men attended the first session and adopted the slogan, "100 men at every session." P. F. Jerome is Chairman of the class. A series of twelve Sunday evening evangelistic sermons entitled "The Way of Jesus" are being given by Dr. Idleman. The church is aiming to secure one hundred new members by Easter Sunday. An aggressive campaign is being promoted to enlist as members Disciples who have moved to New York from the West and South. It is estimated that there are nearly one thousand unattached Disciples living in New York City who have not transferred their church membership to a New York church. On a recent Sunday afternoon, at Central church, six adult Russians were baptized by John Johnson, pastor of the Russian Christian Congregation. The ancient mode of immersion is always used and this was followed by a celebration of the Lord's Supper.

### Bible Schools Gain in Gifts to Home Missions.

The statement of receipts from the Bible-schools to the American Christian Missionary Society up to February 1 has just been issued. This statement covers the offerings for the first four months of this missionary year and makes most interesting reading. It shows a total of \$28,852.81, a gain of \$6,255.40 over the same period of last year. It should be remembered that last year's offerings were very much below par, writes Secretary Hopkins. When the report is compared with that of two years ago it shows a gain of but \$44.08. The schools are just about equaling the progress of 1913-1914 when the total receipts were \$39,035.37. Ohio, Kentucky, Missouri, Kansas, Pennsylvania, Indiana, Texas and Iowa report good gains. Colorado, Illinois, Arizona and Vermont report the most serious losses. Mr. Hopkins adds to his report the following appeal: "The American Society needs \$50,000 from the Bible-schools this year to care for the work already in hand and provide for last year's deficit. A dollar less means retreat to the forces. Hundreds of schools have overlooked this offering in the rush of duties. Many have the offerings in whole or in part in their treasury. Your co-operation in securing all these offerings will be greatly appreciated. The victory may depend on you."





—George L. Snively, dedicator of churches, has helped congregations over the country to raise \$350,000 at dedications and other occasions.

—The January issue of the Christian Union Quarterly contained articles by C. C. Morrison on "Thomas Campbell, Pioneer of Christian Unity," and by T. W. Grafton on "Alexander Campbell and Christian Union."

—Shenandoah, Ia., church, W. S. Lowe, pastor, has reduced its indebtedness from several thousand dollars to \$1,500.

—C. C. Cline, pioneer preacher and song writer, has been in charge of the Pine Bluff, Ark., church, for nearly twelve years.

—The church building at North Platte, Neb., was recently destroyed by fire. Loss, \$4,500.

—An open forum has been inaugurated at First church, Louisville. At each Sunday night service the pastor, E. L. Powell, will answer questions asked from the floor or submitted in writing.

—First church, St. Joseph, Mo., of which C. M. Chilton is pastor, is planning to begin work on its new building this summer. It will cost between \$80,000 to \$100,000. This will not include the Bible-school annex which will be erected later. The auditorium of the new church will seat from 1,000 to 1,200 people.

—The "One-Win-One" plan of the Omaha, Neb., Ministerial Union to win 3,000 new members for the Omaha churches by Easter, was presented to the Omaha Church Federation at a banquet at First Christian church, February 14.

—J. H. Garrison has been appointed to represent the Disciples of Christ in the Laymen's Missionary Convention on the Pacific Coast.

—The most successful dedication, from the financial standpoint, ever held among North Carolina Disciples was at Kinston, when \$36,500 was pledged to liquidate the debt on the new \$50,000 building. Bernard P. Smith in a pastorate of over five years has led this church to victory.

—I. H. Goldner, pastor at Euclid Avenue, Cleveland, O., has been presented with an automobile by his congregation.

—One of the men's classes of the church at Nickerson, Kan., has opened a down town reading room there for the benefit of people who need some place to go for rest and study.

—The Endeavor Society at Broadway church, Cleveland, the youngest society in South District, Cleveland, is challenging the other societies, having won the banner for the largest number present at four consecutive meetings, and still holding it.

—George L. Snively dedicated a new and modern church building at Ripley, Ind., recently, and raised more than four-fifths the cost of the building. Pastor C. C. Crawford, of Winamac, in this county, is largely responsible for this good move. He hopes to be able to establish a new church in the county each year.

—First church, Paducah, Ky., is planning to enlarge its building, also to purchase a new organ, and to repaint and redecorate. A rapidly growing Bible-school calls for more room.

—J. H. O. Smith has been holding a series of evangelistic meetings at Texas Christian University with splendid results.

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#### BRIEF NEWS NOTES FROM EUREKA.

Dr. Royal J. Dye, who has been with the Men and Millions Team during their canvass in Missouri, visited his Alma Mater during the recent gymnasium opening week, and attended the basket ball game.

The second semester of school opened with an increased enrollment.

W. H. Ford, who gave Lida's Wood, the Girls' Dormitory, to Eureka College, died recently.

Several of the alumni visited Eureka during "gym" opening week.

A short course in Agriculture and Household Science, under the direction of the University of Illinois, was held here during the week of February 7-11 inclusive.

The Eureka College Glee Club, under the direction of Professor Bredin, will make its annual trip during the week of February 21-26. The Girls' Glee Club will make a week's trip later in the spring.

The local Christian church conducted a successful Every Member Canvass on a recent Sunday afternoon, despite the fact that it rained all day and was very disagreeable. This was in their favor, though, as they found most everyone at home. This church has adopted the United Budget plan, and expect to try it out this year. The fiscal year ended with funds on hand.

J. Wallace Bradly,

Eureka, Ill.

## Facts and Figures from Disciples Fields

#### EVANGELISTIC MEETINGS.

Wilkesbarre, Pa., C. H. Frick, pastor; W. S. Cook, evangelist. Began Feb. 14.

Bowling Green, Ky., Leroy M. Anderson, evangelist.

Modesto, Cal., J. H. McCartney, pastor, preaching. Began Feb. 6.

South Bend, Ind., J. M. Alexander, pastor; Walter M. White, and W. E. M. Hackleman, evangelists; closed.

Parkersburg, W. Va., Mark Collis, evangelist; Miss Fred Fillmore, singing.

Columbus, O., Linden H's church, C. G. Aldrich, pastor; J. L. Garvin, evangelist.

Yates Center, Kan., W. F. Kohl, pastor; C. R. L. Vawter, evangelist; 256; closed.

Minneapolis, Minn., Minnehaha church, Arthur Vandervort, pastor; Crayton S. Brooks, evangelist; 50; continue.

Garden City, Kan., M. O. Dutcher, pastor; R. H. Fife, evangelist.

Bloomington, Ill., Centennial, L. G. Huff, pastor; B. L. Wray, evangelist.

Cameron, W. Va., W. E. Pierce, pastor; Wallace Tuttle, evangelist. March.

California, Mo., union meeting led by Thomas and Miller; R. E. L. Prunty, pastor; 45 of 148 converts enter Disciples church.

San Diego, Cal., W. E. Crabtree, pastor, O. H. Williams, evangelist; 42; closed.

Johnstown, Pa., J. N. Scholes, pastor; Brown and Leigh, evangelists; 70; closed.

Baltimore, Md., Seventh, H. W. King pastor; H. F. Lutz, evangelist; 21; closed.

#### CALLS.

Joseph N. Harker, to Bristol, Tenn. Has begun work.

D. W. Moore, to Webb City, Mo. No decision.

R. A. Staley, to Las Animas, Colo. Accepts.

Allen Platt, Fresno, Cal., to Mena, Ark. Accepts.

R. H. Montgomery, Atlanta, to Martinsville, Ind. Has begun work.

R. L. Porter, Crowley, La., to Wilmington, O. Walnut St. Accepts.

C. M. Barnes, to Reedley, Cal. Accepts.

A. B. Kern, to Mitchellville, Ia. Accepts.

Ray Lessig, Oxford, to Burlington, Kan. Accepts.

J. H. Bristor, Coldwater, Kan., to McGregor, Tex. Accepts.

Paul Marsh, Seymour, to Atlanta, Ind. Has begun work.

C. H. Barnett, to Brazil, Ind. Began work Feb. 3.

#### RESIGNATIONS.

Chas. E. Dugan, Rocky Ford, Colo.

E. W. Sears, Richmond, Mo. March 1.

D. L. Berry, La Porte, Ind.

B. W. Tate, Streator, Ill. Will enter evangelistic field.

H. E. Ballou, Winchester, Ky.

S. B. Waggoner, Ayden, N. C.

H. H. Shick, Randolph, O.

Chas. P. Murphy, Albany, Mo.

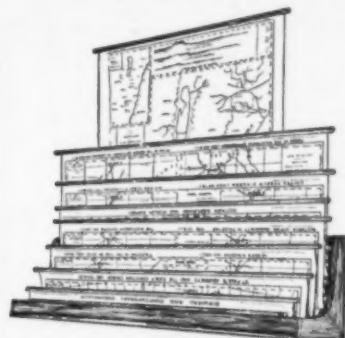
G. H. Fern, Guthrie, Ky.

F. D. Wharton, Vevay, Ind. Will evangelize.

Daniel Steward, Rogers, Ark. Church refuses resignation.

W. T. McLain, Wichita, Kan., Fairview. Will evangelize.

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We need the pioneer spirit to give strength and character, and save us from effeminacy and hopeless weakness. If we lose the daring pioneer spirit of Paul, of Luther, and of the Campbells, and of the Rogers, and of the Johnsons, and of scores of others of the fathers, our power in the churches will largely pass away.

## 2. GREAT TASK.

This is a big task. Men are looking for jobs worthy of their intellect and their ambitions. One measure of a man or an institution is the size of the work accomplished. I saw a man in a factory who stood in one place to label bottles all day. This was his task year in and year out. Such a job did not enlarge either his mental or moral worth. A man came to Cincinnati who had at one time held an important position in a worthy business in another city. He sold papers on the street corners. He seemed to grow smaller in mind and body. A man must have a big work if he would become a big man. A church cannot become a world power doing an insignificant task. It must do more than paint the house of worship, or put down a carpet, or buy coal, or pay the janitor, or pay off a church debt, if it would be really great and useful. The smallest church may throw itself into the program of God for the redemption of the world. A worthy program helps to make a strong church. A little job makes a little church; a big job makes a big church.

## 3. UNPARALLELED PROSPERITY.

Our country is wondrously prosperous. Our crops and farm products for the past year were the greatest in our history. The testimony of bankers is that never before was money so plentiful as now. Financial institutions cannot loan their surplus. All lines of trade are in a most prosperous condition. Our country now is the money center of the whole world. All the balance sheets of trade give the United States the first place. We are not only the youngest nation in the world, but the richest as well. Our manufacturing industries have passed the wildest dreams of the most optimistic. They are all working overtime. Nobody is idle that is able to work and wants to work. Prosperity is written in large letters all over the trade and commerce and industrial enterprise of whatever kind in our whole land. The gold of the world is flowing in a broad, deep, yellow stream into our coffers from every part of the globe. Gold bars are piled up in our vaults like cord-wood. For the first time the American dollar is the leading coin of the world. It dominates all others. It is king. When it speaks its voice is heard and respected around the world. We cannot plead poverty as a people. We cannot refuse to give and be guiltless.

## 4. THE AWFUL WAR.

These are solemn days. In concentration of national strain, in world-wide human suffering, in appalling demolition and utter destruction these days were never before paralleled. It is said that already thirty millions of men have been called to their colors in different nations. About eight million men have either been killed or are now in hospitals. Cambridge and Oxford have sent five-sixths of their men to the front. In the German trenches are to be found forty-three thousand German students, and every student in Hungary is said to be under arms. Shall we not do our part in these awful solemn days for those at the front of the battle for Jesus Christ? The missionaries will be hopelessly discouraged during these months of death and carnage if we allow them to wait for anything. The non-Christian world must hear some voice above the clatter of musketry and the roar of cannon, to convince it that Christianity has not entirely passed away from the face of the earth. The least we can do is to give our money.

## 5. CONSERVING WORK DONE.

Our people have expended through the Foreign Society more than six millions of dollars on the heathen fields in the past thirty-seven years, when we opened our first station at Harda, India. We have now more than a half million dollars invested in lands and buildings and equipment. Our missionaries have given years to acquiring the language of strange peoples; to the study of foreign literature, and to acquainting themselves with the non-Christian faiths of the world. Our location on the mission fields is the best. We possess a body of information of the fields that is of untold value. This information has cost years of patient toil, and many severe and exhausting trials. We can hardly estimate the difference in our responsibility and relation to the heathen world compared with thirty years ago. We have given too much of life and health for us to be indifferent or careless. The graves on the field and the plighted faith of the loyal workers mean too much in tender appeal for us to run up the white flag or turn our backs to the task. We must make the wisest and very best use of all our chapels and churches and schools and colleges and hospitals and orphanages and printing presses and mission homes. Our obligations were never so heavy before.

## 6. OUR PLEA.

How can we consistently make a plea for a New Testament church and be indifferent to missions? Can we be a Bible people and overlook or neglect the subject about which that Book speaks most clearly and definitely? Missions is the emphatic theme that threads the whole Old Testament and New Testament teaching. God's eternal purpose is therein revealed. The church which is not a missionary church is not a New Testament church. "Where the Book speaks, we speak," has been our special slogan for more than a century. Shall we not practice what we preach? Our voice calling the world to Christian union and to correctness on baptism, will prove very feeble and ineffective if it is not clear and strong in urging the evangelization of the world. Our earnestness and consistency will be questioned on the one if we ignore or neglect the other.

Now is the time to strike. Please swing your church into line. Order March offering supplies today.

F. M. RAINS, Sec'y.

Address

Cincinnati, Ohio

# A Notable Success

The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

## "The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, 'The Training of Church Members,' and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

FROM REV. L. C. MOORE, Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

FROM REV. IRVING BROWN, Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

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